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LUCIFER, THE LIGHT BEARER

---THE SHADOW OF CHRIST.

Discourse Through the Lips of Mrs. Cora L. V.
Richmond, Chicago, Dec. 28, 1902.

"How art thou fallen oh Lucifer, son of the morning!"

Somewhere theology has become entangled, and the great symbol of the shadow of light became personal in the form of Satan instead of Lucifer, "The Son of the Morning." Somewhere religion has made a misstep and has failed to grasp the divine proposition that religion has attempted to solve.

Theology has made Satan so hideous that no one can be tempted by him, and salvation so difficult that no one can be saved by it. But far back among the ancient traditions, among the sacred records there is a meaning of the Shadow.

There are plenty of people today who reject the personality of good; they say that good is a principle. There never can be good morally excepting in that which is connected with intelligence. The things in nature that do not think have no moral perception. Therefore, intelligence is always personal, always individualized. It is personal in human life; it is individual in the soul; it is infinite in God.

Now the shadow of whatever is good is evil. The shadow is not needed by the Infinite, is not needed by the soul excepting in contact with matter, and the shadow is that contact. When great moral propositions are to be outwrought, they are outwrought through the shadow to the light; the light being from within and above. The process by which the soul conquers the shadow is the process of being immersed in human states and conditions, then rising by aspiration and inspiration to the victory.

There are teachers, prophets, sages and Messiahs. There are also shadows and the shadows are personal as well as the light. If the teacher must impersonate the light to represent that which the soul needs in order to show the light to others and lead the way; so the shadow is impersonated in human lives to show the background. Dives and Lazarus illustrate these; Croesus and the man of simple life represent this. Mammon was variously impersonated and the mysterious Moloch of past time, who received the victims of sacrifice, was none other than the symbol of the mythological impersonations of the spirit of shadow.

Of course, in each individual life the shadow is impersonated as well as the light. When we were asked by a theologian if we believed in a personal devil, we said, "Yes." Because every person has a devil and an angel within. Whoever yields to worldliness and selfishness has at that time impersonated the devil. Mary Magdalene was said to have seven devils. There must have been some men who had fully as many. The evils or degrees of selfishness that are to be overcome are more than Mary Magdalene had. There are hundreds of assistants rising in each human nature, the result of this physical contact and this selfishness, that rise thinking to gain the victory by selfishness, which in itself is at last to be overcome.

When the Infinite planned the universe, the universe was planned with the shadow as well as the light. Planned alternating nights and days with their accompanying blessings; you have the summer and the winter and the winter is supposed to be necessary and as great a blessing as the summer; and you all complain if it is unseasonably warm in winter, you think it breeds malaria and microbes. You are aware that there is nothing in the frost that consumes that which is injurious to human life. Too great frost destroys; the too great sunshine destroys; the extremes are destructive. In the

moral world, however, people have considered that the shadow and its consequences is not a part of the plan, or if it is a part of the plan it is so difficult of understanding, so difficult to overcome, that people fly in terror from a theology that has made it so difficult. But among all religions this shadow is made plain; it is made plain that there is a shadow resting upon human life, and that, at least, is impersonated in human beings if not in any other order of beings. Among most religions there are beings not only of shadows but of destruction, in a larger sense like Aremenes in Persia, who symbolize earth's shadow. In the Brahminical religion it is Siva, the disintegrator, the destroyer; not necessarily meaning the destruction of souls, but the power that has charge of decay, the destruction by the storms and shadows of evil in human lives. In the Hebraic religion this "Satan" is both a mythological and astrological as well as a personal being.

When we come down to the Christian era, to Milton's representation we have the most magnificent specimen of what is called the fallen angel. Now Milton's Satan is not the devil of John Knox and John Calvin by any means; Milton's Satan is a magnificent construction, a magnificent representation of the ambitious, self-seeking power of personality, that by its own shadow, by its own ambition represents or symbolizes destruction.

If you take a glance at human history you cannot fail, certainly, to discover the personalities in human life that have symbolized Lucifer. "Light bearing" is not simply bearing the light into the daylight; the torch is seldom shown in the day time, and pyrotechnics and all kinds of light must be shown in the night time, in the shadow; and the shadow for that purpose is as important as the light. It is in the shadow of nations that these teachers appear that illustrate or make the background for the right. Slavery for the background and Freedom for the light. Wars in past time and the heroes of wars represent the shadow of human selfishness and ambition: The Alexanders, the Cesars, the Napoleons and the Pharaohs are illustrations of the shadow. Peace is the light bursting through the shadow; through the accumulation of human selfishness that leads to war.

There never was a war in human history that was not the result of accumulated human selfishness and wrong. There never was a proposition for peace that did not have war for the background.

Now we are supposing that this is not an eternal condition, that it is only connected with time and sense; just as night and the changes of the seasons are. But it is just as important.

When the mythological story is told—which also is repeated in the Hebraic Bible—of the angels fighting in heaven, and of there being "fallen angels" there comes to us from that ancient gleam the story from which Lucifer is fashioned.

There was a time when the planets of the solar system in the outermost orbit or circle were divided from those in the innermost, then there was a planet between Mars and Jupiter, that planet, now the Asteroids, was burst into fragments by the pressure from without and the pressure from within; it is the minor chord in the great symphony of nature; it is the chord that is a little out of tune, which all musicians recognize. It is the exception which serves to illustrate the rule.

When an angel is chosen to represent the shadow you may be sure

that there is no lack of purpose; you may be sure that the background has to be made. Supposing that this one experience is in the human state. We have often said, that plenty of people hasten to bear a message of good tidings, but it takes someone with great courage, greater courage than to face an army to bear the news to the wife or the mother waiting at home that the beloved son or husband has been slain, no

one covets that task. When there is to be war, the result of human selfishness, it takes courage to illustrate so perfectly that shadow that people will see the light and want peace. The most destructive warfare brings peace sooner. When every nation now is likely to be fully armed none of them will dare to go to war and arbitration will ensue. When the background has been so complete that no more shadow can

THE ANGEL'S ANSWER.

BY S. FRANCES GILBREATH-INGERSOLL.

I sit in my room in the twilight;
And, softly the dim shadows fall,
As the firelight, fitfully glancing,
Lights faintly the darkening wall.

My thoughts, free from thralldom of body,
Go back over long by-gone years;
When shadow with sunshine was mingled,
And smiles were rarer than tears.

When earth seemed a prison-house gloomy;
My spirit a captive fast bound;
And dogma and creed of religion
Were all that my hungry soul found.

And the grave was an iron-bound portal,
Whose gates never swung to and fro
For spirits of loved ones immortal
To visit their dear ones below.

When I cried in despair and in sorrow
"Give one glimpse of that glorious band
To a mother, whose heart-strings are yearning
For the touch of a baby hand."

"Let me hear his sweet voice but a moment,
Tuned newly to melodies rare;
Let me know that the angels forever
Enfold him in tenderest care."

"And my doubts, and my fears, and my anguish,
Shall vanish forever away;
And the night of an old superstition
Shall merge into perfect day."

Then, sudden, there dawned on my vision,
A radiance wondrously fair;
And voices of angels' sweet singing
Came pulsing through all the air.

Forms shining and white-robed were 'round me;
And, folded in Love's close embrace,
One brought me my baby, my Benny,
With such peace and content in his face,

That a gladness swept thro' my whole being
To know, that a white baby soul
Unshriven, and by priest unforgiven,
Was safe in the heavenly fold.

The glory grew dim; and the voices
Grew fainter, and faded away;
And the Summer-land gates swung together,
As shadows of night follow day.

But I knew, at that beautiful gateway,
No keeper, or watchman held ward;
And the spirits of those who had loved us,
No more from their dear ones were barred.

O, mothers, who mourn in the darkness,
This message I gladly would sing:
Look upward! the angels are waiting,
Sweet comfort and healing to bring.

Now, oft as I sit in the twilight,
Come voices so sweet to my ear;
And I sense the soft touch of a presence,
That tells me my little one's near.

For the cord from the earth life to heaven,
Can never be riven apart;
And the key to that heavenly portal,
Is the love of a mother's heart.

Middlefield, O. The Psychic Educator.

be felt, when geniuses may not be forced to invent weapons of destruction. But they are now.

He who stands in history as the most hideous impersonation of human wrong forms, of course, the background for that good that the Christ illustrates. This is why worldliness in the form of what is called Mammon is always found as the antithesis to this Christ spirit. Buddha rejecting the pleasure palace, the luxurious surroundings that his father, the king, builded for him. Jesus, born in the lowly state in contradistinction to the Prince of the World that is born to kingdoms, physical kingdoms. The contrast is always made. So long as worldliness prevails as the result of human selfishness the Christ must be pictured as the opposite state. Undoubtedly there will come a time when it will make no difference; when the Christ spirit may be in the palace as well as in the hovel; when the representation of Christ need not be in lowly garb of the son of a carpenter or in the cradle of a manger. But such time as the great astronomical cycle includes the period of shadow, it is then that over all the earth there is let loose or there do appear those lives that symbolize the shadow.

Lucifer, "The Son of the Morning," is the typical life that says, "I will go, I will go forth with the light and be its shadow, I will be its power of darkness, because the light can only shine in the darkness." Whenever the sun is resplendent over head these tall buildings make the shadow. It would not be complimentary to tell the builder, or the merchant, or the syndicate, "well, you are a veritable Lucifer to build such a building," it would be resented. But, nevertheless it is true, "Down in the alleys and slums, and along the streets and in the cellars but for these structures there might be a ray of sunshine. There are children born and reared in the shadows of these immense structures builded for commerce who do not see the sunshine

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LINES TO MRS. EMMA J. HUFF.

When friendship's rainbow promise
bright,
Dissolves and fades from mortal
sight,
And Hope's clear stars are shrouded
quite,
In clouds that make the darkest
night;
Who bravely sail the dawning light,
With patient soul of spotless white?
Our Emma.

When dark forebodings fill the sky,
And Error's mob goes marching by,
With Falsehood's flaunting flag on
high,
Who sees with calm, prophetic eye,
The truth which cannot fade or die?
The right triumphant by and by?
Our Emma.

When tares grow freely with the
wheat,
And mortals walk with bleeding feet,
O'er cruel thorns of dark deceit,
Who hears the angel's whisper sweet?
That time will make all work com-
plete?
Our Emma.

And when the toilsome tasks are
done,
When earth's hard, weary race is run,
And slowly sinks Life's setting sun,
Who finds Heaven's portals open
thrown,
Revealing wealth of joy unknown?
And loving arms to clasp their own?
Our Emma.

RECEIPT FOR YOUTH.

Do not fret. No not worry.
Take plenty of exercise. Do not
slough. See that the mental nature
as well as the physical is well-grounded.
Bear your own troubles and
let your neighbors do the same.
Have lots of fresh air and sunshine.
Eat plain food and sleep long, and
you will be as old as you feel and look,
and that will be young.—Exchange.

The Sunflower \$1.00 a year.

THE SUBJECTIVE MIND.

LEWIS R. HILLIER.

I will speak in this lecture of some of the wonderful manifestations of the subjective mind, which proudees its best manifestations while the objective mind is dormant; it is a most wonderful part of our being.

Great poets, orators, authors, musicians, artists, inventors and all men marked by genius, owe their success to the manifestations of the subjective mind. I do not mean that men of genius are wholly under the domination of the subjective mind; for if that were the case, they would become insane. But what I wish to express, is, that they sometimes, while intensely interested in their work, enter the subjective state.

In ordinary life, men of genius are controlled by the objective mind. In the "fury of literary composition," or in artistic construction, the subjective mind often dominates.

We know that the lives of poets, are lives of dreamy imagery. The poet, sitting before the blazing logs, sees face and forms in the flames. The author of genius creates imaginary people; endows them with life and motion, and then reports their speech and action.

Researches in literature and history, both ancient and modern, will show you how much the subjective mind controls the life of people.

How does the subjective mind attain control over our dual mental organism; and of what value is such control?

By concentrating, thinking intently, withdrawing all thoughts from things outside of the work we are doing. Example: A person deeply interested in reading a book, will fail to hear the clock strike, and will not respond unless repeatedly spoken to.

Persons who are in the habit of frequently concentrating their attention on some absorbing work, after a time, become oblivious to a certain extent, of outside things. Thus we have the proverbial absent-minded man. His mind is truly absent from external surroundings, or things that do not enter immediately into the work he is doing.

The value of subjective control, lies in the fact that, the memory of the subjective mind is perfect; it retains everything we have ever heard, seen or learned. And second, to the constructive power or subjective reasoning. If given a suggestion, the subjective mind will reason deductively from the suggested premise to an extent which is sometimes startling.

Now as the memory of the subjective mind is perfect, although it depends on the quality of the brain, to give its best manifestations, we can readily see what a wonderful command of knowledge the subjective mind must have. It is to this power of memory that men of genius owe their artistic creations.

The poet has a wealth of words at his command. The artist has a multitude of scenes before him, and the orator becomes a walking-encyclopedia of political knowledge.

I will cite an example of the subjective element in poetry. Before doing so, I will digress a little to remark that the poet's life is a dreamy one as the title of some books will show. "From Dreamland Sent." and "Echoes From Dreamland," are examples.

A literary critic (?) lately remarked "that it was about time for some poets to wake up." My critical friend, if the poet woke up, you would have no more genuine poetry.

Coleridge, the poet, while suffering from a slight indisposition took an anodyne which had been prescribed, from the effects of which he fell asleep in his chair while reading. While asleep he believed he had composed not less than from two to three hundred lines. On awakening he prepared to set down his impressions on paper. He had written very little, when he was inter-

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LILY DALE NEWS.

The first robins of the season put in an appearance this morning, March 3rd, and while we always enjoy their company and appreciate their fondness for Lily Dale as indicated by their early return, yet we are afraid they will suffer with the cold and hunger when the snow returns. We shall, however, get in a supply of robin chest protectors, and all necessary equipment for their comfort and feed them well to repay them for their early return.

We have very little snow, not enough for sleighing, and the work on the ice has been abandoned on account of the warm weather. The hills are all bare the sun shines and all indications are for spring.

The series of Club dances arranged for at the dance hall of the Iroquois Hotel are at an end and as yet no further arrangements are made for any more.

The Culture Club met with Mr. and Mrs. Morse, at their pretty home on the road to Cassadaga, last Sunday evening. The question of whether we are free agents was the principal subject of the evening. Next Sunday they will meet at the residence of ye editor.

The card party was held at Mr. and Mrs. Hank Smith's last week and this week at the Leolyn House as the guests of Mr. and Mrs. Bert White.

Mrs. P. A. Foote has gone to Jamestown to visit her son and wife.

Fay Johnson's fingers were not as badly cut as was first reported. The third fingers are off just below the first joint and the little finger of the right hand will be saved according to present indications. He was running metal cutting machine in Jamestown when the accident occurred.

Mrs. Emily Pierce of Falconer, is spending a few days with Mrs. Nettie Bowers.

George Williams of Jamestown, was at the Dale this week.

Willie Steck and Mr. Walker were here for one day in the interest of their property.

BUFFALO NEWS.

N. H. EDDY, Special Correspondent.

Monday evening, February 23rd, at Union Hall, corner of Main and Mohawk Streets, the masquerade ball, social and entertainment, under the arrangement and management of Harmony Circle society, Chas. E. Hulbert, president, was a grand success. A goodly number were present in masque to take part in the program of the evening. Many and varied were the styles of costumes, no doubt stimulated by the fact, that prizes were to be awarded to the best dressed lady and gentleman; also to the best represented and most comical lady and gentleman. The music was under the direction of Mrs. E. Suttan and Mr. Albert R. Rood, who manifested good ability in the rendition of the same. The participants done very nicely in carrying out their part. Pleasure and amusement was at high ebb, and each one seemed to vie with the other to see which would have the most enjoyable time. A committee of four were chosen as judges in awarding the prizes: N. H. Eddy, Henry Hanson, Mrs. L. Barrand, Mrs. A. Reynolds. There were six prizes as follows: One each to the best dressed lady and gent; the winners were Mrs. Mrs. Nellie Klasen and Miss Nellie Klasen, 15 Chenango St. Best represented one each to Mr. and Mrs. Wm. Griffith 24 Arnold St. The most comical lady and gent; John F. Adams, 419 Ellicott St., and Miss Kate Ringer, 34 Ferguson Ave. The prizes were awarded at the close of the grand march after which refreshments were served and the closing number on the program ended the evening's entertainment.

Nellie Mosier will serve the First Spiritual Society at the Temple during March.

Mr. and Mrs. Leo Manger, proprietors of the Grand Dining Parlors, 13 W Eagle, returned February 22nd from a six-weeks pleasure trip to California and other points of interest en route. Their many friends were much pleased to see them in their home again.

Tuesday evening, February 29th, the Y. P. S. I. held their night-cap party; social and hop, in the dining parlor of the Temple, corner of Jersey St. and Prospect Ave., a good attendance was present; a lively and good feeling was manifested by each one and a most enjoyable time was participated in. Many remarked it was one of the best socials the Y. P. S. I. had ever given, and enquiries were made as to when they were going to have another entertainment. A bountiful supply of refreshments were served and ample justice was done to same. The music was lively and those in attendance woke up their energies to respond to it.

Thursday evening, February 26th, the children of the Progressive Ly-

ceum connected with the First Spiritual Society at the Temple, corner of Prospect Avenue and Jersey Street, made happy by being the recipients of a kindly donation by Mr. Edward Penn, a member and trustee of the society, a man of very generous nature one who takes great interest in the children. Wishing to see and have the children enjoy themselves he made arrangements to give them a party. Also that the Lyceum should show honor to Rev. Victor Wylye, who has served the society faithfully during the last two months as well as having interested himself himself very much in the behalf of the children of the Lyceum; and while they were enjoying the hospitality of Mr. Penn they also contributed to the surprise and welfare of Mr. Wylye by the presentation to him of a beautiful watch with his name inscribed thereon, as a token of the kindly feeling extended to him by the children, members and friends of the Lyceum. Mrs. Lizzie Barr made the presentation speech in a few well-chosen words. Mr. Wylye responded but with some effort in finding language to express himself, because of the surprise and the tender feelings that touched his heart. He said that words were inadequate to give the fullest expression to his gratitude for the kindness bestowed.

W. L. Albee, president of the society, Mr. Hanson and Mr. Penn were called upon for a speech and gave utterance to appropriate thoughts for the interest and behalf of the children, with good advice. Mr. Albee spoke very appropriately of Mr. Penn's generosity and kindness to the children and of his effort to make the children happy and he expressed the thought that if there were more people after the same stamp of Mr. Penn that the Cause of Spiritualism would be given a new impetus towards the achievement of greater results for good. The children were given their freedom in the way of pleasure. Miss Bessie Starr, conductor of the Lyceum, was the director of the arrangements for the party, and every effort was put forth that could be by her and those who assisted her in the carrying out of the program, of Mr. Penn, as he said, "let the children have a good time." The younger portion indulged in games and frolics that suited them while the older ones enjoyed the music and social hop. Later in the evening the conductor called each one to account for their presence in a line for a grand march; each one carrying their flag also keeping time to the music for the occasion and at the close of the march each one found themselves seated at the refreshment table which was profusely decked with beautiful plants in full bloom, and the next thing that greeted their eyes was a good supply of fruit; apples, oranges and bananas, and quick as thought, to them was brought a piece of cake and some ice cream; and if this their wants did not suffice they were quickly treated to another slice. They did ample justice to the bountiful supply of refreshments and it did Mr. Penn's heart good to see the children so happy in the enjoyment of pleasure and refreshments that he had honored them with. The children, also the older members showed by their words and actions their appreciation of his generosity, coupled as it was with his desire for their pleasure, enjoyment and entertainment. It was an evening long to be remembered.

BORN.

Born at 114 President St., Wheaton, Ills., February 24th, 1903, to Mr. and Mrs. G. H. Brooks, a son. Mother and son are doing well. Doubtless this announcement will be a perfect surprise to our many friends that into our home and lives there has come at last this great blessing. We are more than happy over this new life that has come to us for care and direction and we feel that the many friends all over the country will rejoice with us.

G. H. BROOKS.

THE LITTLE PONY CART.

Most every day a little boy comes drivin' past our house With the neatest little pony—just the color of a mouse— And the groom rides close behind him, so he won't get hurt you see, And I wished to wish the pony and the cart belonged to me. I used to watch him from our porch and wish that I could own His pony and his little cart, and drive out all alone. And once when I knelt down at night I prayed the Lord that he Would fix it so the pony and the cart belonged to me.

But yesterday I saw him where he lives, and now I know Why he never goes out walking— 'cause his legs are withered so!— And las' night when I was kneelin' with my head on mother's knee, I was glad he had the pony and the cart instead of me.

LOOK UP, DON'T LOOK DOWN.

To Miss Florence Johnson, Jamestown, N. Y. Laudation to heroes of conquest in war,

And to heroines of historic fame, Their valorous deeds we re-echo afar, We give them a world-renowned name.

To the list of the brave, whose names are as gold,

And illumine the annals of time, We would that another therein be enrolled—

We believe there are few more sublime.

Than one Florence Johnson, so valiant of heart,

The title of heroine has earned; Fredonia's loved student, who did a brave part,

When the Norman School building was burned.

This same brave girl, by that ill-fated door,

Which defied e'en the powers of heaven,

Had stood with her schoolmate a short time before,

Where perished the unfortunate seven.

Oh, wonderful presence of mind when she spoke

Of a window she thought must be near,

And said, as she groped through the darkness and smoke,

"We must go it is death to stay here."

Twice lifting her schoolmate, who fell by her side,

Overcome by exhaustion and fear, To the stifled, "I can't," she replied,

"You must, it is death to stay here!"

Through the window, and out from that four-story loft

She knew where the grave danger lay,

Creeping cautiously on o'er the narrow iron trough,

To the fire escape, led the way.

While the terrified crowd who were watching below,

Held their breath, nor dared utter a sound,

She was cheering her schoolmate in words soft and low,

"Look up! Jennie, (please) don't look down."

The fairy-like train, hope-inspired by the tone,

That came from their leader and friend;

Repeating her calm, "look up; don't look down,"

Followed after her safe to the end,

From this brave girl we each a lesson learn,

Tho' greatest danger oft beset our day,

As unselfishly as she we may not forget to turn

And cheer a fainting comrade on the way

Through the busy world forget, and our dangers fail to see,

Tho' we almost sink in hopelessness to drown,

There are faces calling, calling tho' unseen by you and me,

"Look aloft, pilgrims, don't look down."

Jennie O. Payne.

Cassadaga, N. Y.

ADVANCE LITERARY NOTICE.

The Abbey Press, of 114 Fifth Ave., New York City, has just published a handsome volume, "Blenner's Types of Beauty." Mr. Carle J. Blenner is well-known as a portrait painter, not only on this side of the water but also in London, where, a couple of seasons ago, he gave an exhibition opened by H. R. H. the Duke of Cambridge, of his paintings. He has exhibited for several years at the Paris Salons, and his work received honorable mention at the World's Fair and the Pan-American Exposition. This production in book form of some of the artist's most popular paintings should prove of interest to his admirers, and picture-lovers generally.

ADVANCE LITERARY NOTICE.

The Abby Press, of 114 Fifth Avenue, New York City, will shortly publish an illustrated book of considerable historical interest, entitled "Stories of Old New Haven." The author, Ernest H. Baldwin, Ph. D., is lecturer in History at Yale University, and himself a native of New Haven. Being a descendant of one of the original settlers of Quinnipiac, he has spent most of his life among the scenes which he describes. Dr. Baldwin has made many contributions to historical literature, amongst the most important being the biography of "Joseph Galloway," the Loyalist Politician.

Love is the genius of the heart, penetrating depths, passing behind shows, revealing secrets. Only when we love do we truly know.—Charles Beard.

The Bachelor.

A western editor pays this tribute to a type which has not its fair share of song and story: "The bachelor represents the most congenial and big hearted type of our commonwealth. His name, while held in public derision by a host of people, will always remain closely interwoven in the history of pioneer life. He it was who pushed out into the wild and woolly west at a time when the buffalo, Indians and coyote were lords of the prairies and by persistent efforts and under privation and want led a heroic life by converting vast areas of the barren wilderness into fertile lands of peace and plenty. Then, without aid of feminine piety to keep vigil over his everyday acts, this sturdy empire builder remained at his post, blazing out the path of fame and introducing thrift and civilization in his wake. Like the cowboy he is slowly passing into history, but his fame is as far-reaching as civilization, his name indelibly stamped on the pages of history, while the humble dugout with its original environments will appear in scenic pictures above the footlights of future generations."

Persian Athletes.

Strong and skilled as western athletes are, there are some respects in which the athletes of the east, and especially those of Persia, surpass them. Their skill is due to the fact that they do not rely on brute strength, but on adroitness, which they have acquired after years of strenuous training. They know the function of every muscle in their bodies, and they are not regarded as experts until they are so well trained that they can perform with ease any feat which depends for success not only upon their strength, but also upon the proper play of their muscles.

They are not as bulky as some of the well known athletes of Europe and America, but, on the other hand, their bodies are wonderfully symmetrical, and all their movements are most graceful.

In wrestling and swinging clubs they especially excel, and, no matter how expert they may be, not a day passes that they do not practice for several hours.

Reed Enjoyed It.

Thomas B. Reed was once the victim of a printer's error the unusual aptness of which, after the first flush of indignation had subsided, appealed so strongly to his sense of the comic that he never failed to refer to the matter with the keenest gusto whenever he met the man whom he, with the utmost mock solemnity, always held responsible for it.

The late Colonel John A. Cockerill's handwriting in the heat of composition was sometimes liable to lose itself in an almost interminable tangle, decipherable only with the greatest difficulty. On one occasion he undertook to say that "any one can see Tom Reed has the face of an honest man," but was horrified when he opened his paper the following morning and found that the types made him say that "any one can see Tom Reed has a face like a harvest moon."

Wonders of the Human Heart.

The workings of the human heart have been computed by a celebrated physiologist, and he has demonstrated that it is equal to the lifting of 120 tons in twenty-four hours. Presuming that the blood is thrown out of the heart at each pulsation in the proportion of sixty-nine strokes of nine feet, the mileage of the blood through the body might be taken at 207 yards per minute, seven miles per hour, 108 miles per day, 61,320 miles per year, or 5,150,000 miles in a lifetime of eighty-four years. In the same period of time the heart must beat 2,869,776,000 times.

Sadiron and Tailor's Goose.

A "Sadiron" is the style in which the common flatiron is spoken of in print, says the Syracuse Herald. "Sad" is an old English synonym for heavy, and Spenser wrote, "More sad than lump of lead." A "sadiron" was a heavy iron and long ago was applied to the flatiron now in common domestic use. The tailor's "goose" was so called because the handle bears a fanciful resemblance to the neck of a goose. This name because it had a reason for being still survives.

Literary Diseases.

Many occupations have diseases which are more or less incidental to them, and literature is not exempt. The two most prevalent literary maladies are writer's cramp and swelled head. The unfortunate thing about writer's cramp is that it is never cured. The unfortunate thing about swelled head is that it never kills.—Exchange.

The Trouble With Poultry.

An old woman who went into the poultry business under the expectation that she could make a fortune by selling eggs has quit it in disgust because, as she says, "the hens never 'll lay when eggs are dear, but always begin as soon as they are cheap."

A Quick Answer.

Johnny's Elder Brother (who wants Johnny to go on an errand)—Didn't you know I was looking for you everywhere? Johnny—No, I didn't. If I had, you wouldn't have found me.—Chums.

The Frosted Hand.

"Yes, and after she refused me she waved her hand in farewell." "Sort of cold wave, wasn't it?"—Cleveland Plain Dealer.

A chimney of 115 feet height will, without danger, sway ten inches in a wind.

Beware of the man whose dog dislikes to follow him.—New York Life.

Dunkirk, Allegheny Valley and Pittsburg R. R. (Central Standard Time.)

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7:00	7:15	7:30	7:45	8:00	8:15	8:30	8:45	9:00	9:15
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2:30	2:45	3:00	3:15	3:30	3:45	4:00	4:15	4:30	4:45
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METAPHYSICAL.

Conducted by ETHEL P. RICE.

FREEDOM.

I care not who were visions back of me,
No shadow of their sins on me is shed.
My will is greater than heredity,
I am no worm soiled upon the dead.

My love, my form, my gestures and my voice,
May be reflections of a race that was.
But this I know, and knowing it, rejoice,
I am myself a part of the Great Cause.

I am a spirit! Spirit would suffice,
It rightly said, to set a chained world free.
And I not stronger than a mortal vision,
That equals the length of some immortal tree.

Ella Wheeler Wilcox.

WHY YOU ARE NOT SUCCESSFUL.

Though you may be able to draw
your check for millions, if you are not
master of yourself, you are not successful.
You may control thousands
of millions, but if you cannot control
your temper, if you are the slave
of passion, you have failed.

You are not successful if you chafe
and fret, if you are discontented and
unhappy, and out of harmony with
your environment.

If your vision absorbs all your
strength, leaving nothing at the
close of each day for your home and
family but lassitude and irritability,
you have no claim to a successful
man.

You are not successful even
though you become a great specialist
in the abnormal development of one
side of your nature, if you allow one
side of your brain cells to go out of
harmony.

You may be a giant in congress,
or in the counting room; but if you
are a pigmy in the drawing room,
a nobody in society, you have failed
to reach one of the most enjoyable
phases of success. If you neglect
yourself, if you do not develop
your higher faculties, but let down
among the brute qualities of your
nature, you have defeated the very
object of your being—growth.

You are not successful, though
you own a fine home and wear broad-
cloth, if you grind the life out of
these under you in order to increase
your wealth.

While you depend upon chance
and believe in your lucky stars, the
doors of achievement will remain
closed against you.

You are not successful unless you
have developed the house wherein
your spirit dwells—the body—and
be indubitable thereof, to their full
capacities.—Success.

GROWING OLD GRACEFULLY.

Not that I propose telling how
many New Year's days I have seen!
I did once promise might depart
a high day, smiling at the
flair of a youth which promised to
be heard but not seen. It was not
in their day! Then children were
usually instructed to be seen and
not heard.

I won't deny that another division
of listeners might be provoked into
a different comment.

Why she's ever so much older
than we are? "I hear them say. She
must possibly comprehend us."

So I shall be virtuously discreet
and not be telling my New Year's
secret.

What I want to say is that when
January 1st, 1902, dawned in sight and
light on me as many of the
enchantments as I could remember I
had started.

"New Year's," I said, maternally.
The books "New Year" will come
looking in to find me an old woman.
I shall have white hair, probably
white hair, the chances are I shall
be blind. It is morally certain I
shall be cross and ugly and disagree-
able. Heaven, what a prospect!

But ever the new Year finds you in
the state of mind I hope you will
forget what I did then—put on your
silk and go to sleep on such and such
a day as one to whom I have the
privilege of being related.

She is old. Both the younger and
the older elements of that composite
nature, the gentle mother, will agree
with me there, for an aged relative
as passed her eighty-seventh birthday.
She is lame too. She has not been
out of the house for many years, and
spends most of her time in her own
room.

Her hair is white—a beautiful
very white, and her face is so
set and peaceful that it is a joy
to look at her.

Her eyes are very dim and misty
she looks at you.

"I am losing my sight," she said.
"I cannot read now. I cannot even
see. I cannot do anything but
just sit here and be a burden."

Then she laughed. Such a deli-
cious, low laugh. When I got old
may I laugh like that.

"My children are good to me.
My home is comfortable. I have so
many kind friends. Oh, when I
think of the trouble others have I
feel like an ungrateful wretch for
even speaking of the loss of my sight."

"In a long life like mine there have
been troubles, of course, but so many,
many more blessings," she went on
happily. "I cannot count them all."
"Life is very sweet," she was
silent a while, smiling to herself as
she mused over the joys of these
eighty-six years.

Then she lifted her face, radiant
with the smile of a noble old age.
"But age is sweet too. And there
are wonderful things to look forward
to."

Is old age to be dreaded when it
comes like that?

Her children reverence and love
her. Her grandchildren, her nieces
and nephews count it a privilege to
visit her. No one leaves her presence
without being the better for her happy
trust and her cheering laugh.

She is the best exemplification I
know of the poet's doctrine that "the
soul never grows old"—that blissful
precept wherein lie what endless hope
what precious destiny, what un-
countable years, what eternal youth!

Who would mind growing old like
that? It seems like a preparation
for another youth.

So, gentle young reader, I don't
mind growing away from you, and
gentle old reader, I shan't care if I
get to be as old as you are, if only I
can do it half as gracefully as the
dear old lady to whom I paid my
New Year's call.

—Philadelphia Bulletin.

CONTENTMENT TO ALL.

How strange it is that when some
think of their ills they seem to appear
giant along side of the ills of others.
These people look through the wrong
side of the spy-glass at their bless-
ings. How absurd this is.

Why not reverse the glass that is
look at our blessings by magnifying
them; and look at our troubles to
make them seem small when com-
pared with our blessings?

Why not let the blessings be all-
powerful, and the trouble nothing?
Trouble never decreases by being
continually harped upon. Supposing
we change the tune and let the
trouble vanish before the harmony
of happiness and contentment.

LEWIS R. HILLER.

THE FOUNDATION OF SUCCESS.

There is sound logic underlying the
philosophy of optimism; nothing can
be accomplished without hope, which
is the foundation of success and in-
separable from the optimistic view.

It is instinct which makes us turn
from the sun, love gaiety and light
and joy. The great workers the men
who have headed vast changes, were
cheerful men, loving their joke, full
of mellowness and bubbling over
with good humor. They had their
uncertain moments, their fits of de-
pression and despair, but the indom-
itable spirit conquered, and courage
and hope never far away. Our capac-
ity for hope is far greater than for
pain. Nothing is so easily forgotten
as pain. Nothing so long remem-
bered as supreme happiness moment.
The morality of optimism lies in its
energizing touch. It gives courage,
it sweetens toil and makes every
effort seem light compared to the
goal lying beyond.—Hudson's Home
Companion.

IF AND MAYHAP.

If every one were kind and sweet,
And every one were jolly;
If every heart with gladness beat,
And none were melancholy;
If none should murmur or complain,
And every one should labor
In useful work, and each was fair
To help and cheer his neighbor—
Then what a blessed world 'twould be
For you and me, just you and me.

And if, mayhap, we both should
try
That glorious time to hurry;
If you and I, just you and I,
Should smile and never worry;
If we should grow, just you and I,
Kinder and sweeter-hearted—
Perhaps in some near by and by
That good time might be started.
Then what a happy world 'twould be
For you and me, just you and me.

—Selected.

—MICROMEGAS. II—
A voyage to the planet Saturn by
a native of Sirius. Also, The World
as it goes by Voltaire. Paper, 25c.

A Mysterious Vault.

The most interesting place of pil-
grimage in Dublin is St. Michael's
church, where the organ is still to be
seen upon which Handel is said to have
composed his "Messiah." In the grave-
yard is the last resting place of Robert
Emmet, and the vault at St. Michael's
provides a more gruesome thrill than
the morgue. The vault lifts an iron
door and descends a few rude steps,
carrying a light, without which the
place would be pitch dark. You follow
and find yourself in a narrow passage,
from which cell-like recesses belonging
to different families branch off. Whether
it is owing to the extreme dryness
of the surroundings or to some mysteri-
ous property of the place the process of
decay has been arrested, and the fea-
tures of persons dead for two centuries
may be recognized from authentic por-
traits. Here lie the brothers Shanes,
who were executed for their share in
the united Irish conspiracy, side by
side almost with the Earl of Leitrim,
who was murdered about thirty years
ago. The earl's ancestors for hundreds
of years back rest in the same vault.
Perhaps the strangest thing about the
vault is the fact that, apart from the
weird sensation, there is nothing of-
fensive in the surroundings.—London
Tatler.

How Men Fall When Shot.

Nearly every one is familiar with the
traditional stage fall, where the victim
of a supposed death stroke strikes an at-
titude, clasps his hand to his heart,
stiffens every joint and muscle,
breathes hysterically and goes down
like a log toppled over from the end.
Another popular yet erroneous notion
is that men shot through the vitals
leap into the air and go down in a dra-
matic attitude. Sometimes men are
found on the field in striking positions,
but often an examination shows that
the position was taken after the fall.

As a rule a man who is hit above the
hips sinks down. The slightest blow
wound the more comatose, for the
body instinctively resists, just as it
does when one slips or is pushed or col-
lides with some object. But a wound
in a vital spot weakens the resistance
and men sink at once or reel and tum-
ble with very little self control.

Crossing the Bar.

Tennyson's famous poem, "Crossing
the Bar," was written, says the present
Lord Tennyson, in the poet's eighty-
first year, "on a day in October when
we came from Aldworth to Farringford.
Before reaching Farringford he had
had the 'moaning of the bar' in his
mind, and after dinner he showed me
the poem written out." "That is the
crown of your life's work," said his
son, who was the first man after the
poet to read "Crossing the Bar," and
who passed the first criticism upon it
in such fitting and generous language.
"It came in a moment," said the poet,
and he explained the plot as the Di-
vine and Unseen who is always guid-
ing us. A day or two before he died
the poet, calling his son to his bedside,
said, "Mind you put 'Crossing the Bar'
at the end of all editions of my poems."

How Air Acts on Mercury.

When the air around us becomes con-
densed—sinks into a smaller volume
—it becomes heavier, puts greater pres-
sure on the surface of the mercury and
makes it ascend in the tube; then the
mercury is said to rise. When the air
expands—swells into a larger volume—
it becomes lighter, the pressure on the
mercury is less, the mercury sinks in
the tube and the barometer is said to
fall. Therefore every change of height
of the quicksilver which we observe is
a sign and measure of a change in the
volume of air around us.

Should Earth Become Flat.

A scientist says that "if the earth
was flattened the sea would be two
miles deep all over the world." And
an Oklahoma editor gives out the fol-
lowing: "If any man is caught flattening
out the earth, shoot him on the spot,
and don't be too blamed particu-
lar what spot. There's a whole blamed
lot of us in Oklahoma that can't swim."
—Kansas City Journal.

Clever Scheme.

Customer—But that umbrella looks so
very cheap and common that the price
you ask is ridiculous.
Dealer—That's the beauty of that
umbrella. It's made of the very best
material, but made to look as if it
wasn't worth stealing.—Philadelphia
Press.

Beecher and Spurgeon.

Beecher had said that Spurgeon owed
his popularity no more to his Calvinism
than a camel owed its excellence to its
hump. "I replied," said Spurgeon,
"that the hump was a store of fat on
which the camel lived on a long jour-
ney and that its value depended on its
hump."

Witty Advice.

A witty Dublin barrister was con-
sulted by a physician as to calling out
a man who had insulted him. "Take
my advice," said the lawyer, "and in-
stead of calling him out get him to call
you in, and get your revenge that way.
It will be more secure and certain."

No Cause for Alarm.

Insurance Agent—Now that you have
a wife, don't you think you ought to
take out a life policy?
Newed—Oh, I guess not. I don't think
she is going to prove dangerous.—Chi-
cago News.

Doesn't Want It Back.

She—The programme says it is taken
from the German.
He—Humph! I should think they
were glad enough to get rid of it.

An Irish Verdict.

"My lord," said the foreman of an
Irish jury when giving in his verdict,
"we find the man who stole the mare
not guilty."

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THE SUBJECTIVE MIND.

Continued From Page 1.

reputed by a visitor. On returning to his room he found that he retained only very imperfect impressions of a few scattered lines, all the rest had passed away. (The poetical and dramatical works of S. T. Coleridge, Little, Brown & Co., Boston. See Vol. 1, page 172, for a further description.)

The fragment, Kubla Khan, is one which was written before the impressions had been effaced from his mind. Following is a few lines of Kubla Khan:

"In Xanadu did Kubla Khan
A stately pleasure-dome decree:
Where Alph, the sacred river ran
Through caverns measureless to man
Down to a sunless sea."

As an example of the subjective element in oratory I will mention Henry Clay.

It is said of Henry Clay, that on a certain occasion he was unexpectedly called upon to reply to an opponent. Mr. Clay felt too unwell to reply at length. It seemed imperative, however, that he should say something, and he exacted a promise from a friend, who sat behind him, that he would stop him at the end of ten minutes. Accordingly at the expiration of the time, the friend gently pulled Mr. Clay's coat. No attention was paid to the hint, and after a brief time it was repeated a little more emphatically. Still Mr. Clay paid no attention, and it was again repeated. Then a pin was brought into requisition; but Clay was by this time thoroughly aroused and was pouring forth a torrent of eloquence. The pin was inserted deeper and deeper into the orator's leg without eliciting any response, until his friend gave it up in despair. Finally, Mr. Clay happened to glance at the clock, and saw that he had been speaking two hours; whereupon he fell back into his friend's arms, completely overcome by exhaustion, upbraiding his friend severely for not stopping him at the prescribed time.

The fact, that Mr. Clay on that occasion, made one of the ablest speeches of his life, two hours in length, at a time when he felt almost too ill to rise to his feet, and that his body at the time was in a condition of perfect anesthesia, is a splendid illustration of the synchronous action of the two minds, and also of the perfect control exercised by the subjective mind over the functions and sensations of the body.

(See T. J. Hudson's "Law of Psychic Phenomena," A. C. McClurg & Co., Chicago, for a description of this and similar cases.)

Some artists have the power to enter the subjective state at will, and while in this state their creatures of imagination become so real, that they copy them rapidly on canvas, as if they were present in the flesh.

I will mention one more case wherein the subjective element enters. Blind Tom the negro, although an idiot, unable to receive objective education, could play beautiful improvisations on the piano. He could play pieces of difficult music, with hardly a mistake, after hearing them played by someone else. The music seemed to be indelibly fixed in his memory.

The highest type of intellectual genius, is when the two minds act synchronously.

There is danger in allowing the subjective mind to gain too great control, as the insanity and death of some men of genius proves. But when held in subjection by the objective power of will, the subjective mind becomes a great helper; holding as it does vast accumulations of knowledge.

There are other powers of the subjective mind, such as clairvoyance, clairaudience, telepathy, psychometry, etc., but I will leave the discussion of these powers to some other time.

LEWIS R. HILLIER.

Missionary Work of Mr. and Mrs. Sprague.
I stop in the midst of my labors to write these few words. For it seems to me that but few Spiritualists know, feel and comprehend the great work the N. S. A. is doing for humanity and for Spiritualism; very few that seem to comprehend that a few faithful souls are giving their money, time and intellects to carrying forward this cause. If the mass of Spiritualists would come to their aid as they might, the truths of Spiritualism, its phenomena, philosophy, science and religion would be heralded everywhere.

Mr. and Mrs. E. W. Sprague came to Reed City last Saturday afternoon, gave a lecture that evening, held three meetings on Sunday, and one Monday evening, and organized a society of fifteen members. Their lectures were fine, and Mrs. Sprague's tests were just perfect. For two hours Sunday evening the hall was packed and the audience listened, waited and longed for more.

I know we have many good work-

ers and missionaries in the field, but it seems to me that none could excel these. Their whole heart and soul are in the work. They are not seeking worldly fame, honor or money for themselves, but are seeking to be true mediators between the two worlds, true saviors of humanity.

Their presence in my sanitarium lifted up and gave new hope and courage to many sick and suffering ones. Dr. Slade, as a confirmed invalid, said their presence and the spirit forces they brought to him almost made him well again.

Friends, I do not believe in flattery, but the laborer is worthy of his hire and due appreciation. Sustain these worthy ones, send your money to the N. S. A., so they can be kept in the field. Send for them to come to your town, your home; for by doing so you will entertain angels in the form and out.

Brother Sprague, in my opinion, has the true idea of how to carry forward societies after they are organized: Have a careful course of reading made out for them by and from the N. S. A., according to resolutions offered by him in Boston.

Next, have societies hold weekly meetings at private homes, composed only of those who are members of the society, hold circles, and so forth. In this way it matters not how small the society is, much growth and success will come to you. Write for further instructions along these subjects.

I close by saying, keep them busy; take good care of them; stand by the N. S. A., and don't forget to pay your tithes.

If all Spiritualists would pay ten per cent. of their income to this work, we would capture the world and bring in the millennium.

ANDREW B. SPINNEY, M. D.

FATE.

The Astrologer declares
The stars hold sway
And guide us here below.
Now if that's true,
What can we do
But let them as we go?

If the stars do guide
Us on our way,
Then man on earth
Must truly obey;
And what is the use
Of striving so hard?
If you are born to have pork,
You'll have plenty of lard.

You might as well
Give pleasure a chance,
If you are born to be poor
You'll have holes in your pants.
So take it as easy
As you can while here,
For you never can tell
When those stars will appear.

If trouble does come
In day or at night,
The Astrologer will say
The stars aren't right.
They will figure it out
In come sort of a way,
And make it appear
That the stars hold sway.

They will tell you
That Venus, Mercury or Mars,
Surely one of the three
Are your ruling stars;
And whatever's your fate,
No matter the crime,
They'll not lay it to you,
For the stars do shine.

If a beggar comes along
And stops at your door,
It was planned by the stars
For more than a score;
It was intended you'd feed him,
Or else turn him away;
Whatever your disposition
The stars you must obey.

If you should fall in love
With a girl that's true,
And everything congenial
For both of you;
The stars might appear
Upset your whole plan
Perhaps ruin the lady
If not the man.

So you'd better find out,
Before it's too late,
Whether it's the stars,
Or whether it's fate
That brings things around
As they seem to come;
But I sometimes think
It's not either one.

It may be the devil,
How in — do we know;
He fooled many a plan
Long years ago.
He's cunning and tricky,
Kind, gentle and wise,
He's the gentleman that opened
Adam and Eve's eyes.

I've come to the conclusion
That I really don't know;
If the stars are to blame,
Then the devil can go.
But something is wrong,
With man in this sphere,
For sometimes, he'll act
And appear very queer.

He's liable to be taken
With a witch in his back.
Or get into a jungle
And get all out of whack.
But whatever's the cause,
He will find it is true,
There is more than the stars
And the devil can do.

There's a woman, who knows
But what she's the old hag;
You never can stop her
So her tongue won't wag.
She's been burned at the stake
For witchery in the past,
And today men are crying,
"Woman's getting too fast."

But they're not to blame;
It's surely their fate.
To climb to the stars
And open the gate.
And lead up to the altar
To repent at last
Their sins will be forgiven
And in they will pass.

S. J. Richardson.
Lily Dale, N. Y.

Dressing by Act of Parliament.

The old sumptuary laws were those regulations by which the dress and food of the king's subjects were nicely controlled. It was a sort of official Mrs. Grundy. Fashion regulations for men in particular were laid down on very precise lines, and the changes in their attire occurred much more frequently than in women's. Very different is the case now. In those days, too, men's dress was bright and even gaudy.

Prior to 1104 long hair was the regulation. In that year, however, Henry I., of blessed memory to barbers, had all his subjects' locks ruthlessly shorn. The next important edict of this kind was under Edward III., who insisted that no one should have more than two courses for dinner, except on the eighteenth holidays in the year, when the king's lieges might eat and drink at will.

Of interest to ladies will be the hard fate that befell the big sleeves worn by men under Richard II. We are told that some hung down to the knees. When pottage is brought to the table "the sleeves go into them and get the first taste." In short, the nuisance was so intolerable that a statute was passed prohibiting any man below a banneret from wearing them.

The Carbuncle.

One of the rarest and most precious stones is the carbuncle, which is sometimes confounded with the ruby, from which it differs by the intensity of its fires, produced by an internal luster of gold, while under the purple of the ruby there only appear dottings of azure or laquer. Ethiopia produced the most precious ancient carbuncles. The Chaldeans regarded this stone as a powerful talisman. Legend makes the eyes of dragons out of carbuncles. Garcia ab Horto, physician of one of the viceroys of India, speaks of carbuncles which he saw in the palace of that prince which were so extraordinary in their brilliancy that they seemed "like red-hot coals in the midst of darkness." Louis Vertoman reports that the king of Pegu wore an enormous one, which at night appeared to be lighted up with sunbeams. The virtues of the carbuncle are resistance to fire, preservation of the eyes, promotion of pleasant dreams, creation of happy illusions and an antidote against impure air.

A Willful Misunderstanding.

Pitt was induced by Sir John Sinclair to constitute a board of agriculture toward the end of the eighteenth century and make him the president. Having enjoyed his office for a few years, Sinclair began to desire promotion in the social scale. "Dear Mr. Pitt," he wrote to the prime minister, "don't you think the president of the board of agriculture should be a peer?" "Dear Sir John Sinclair," replied Pitt, "I entirely agree with you. I have therefore appointed Lord Somerville to succeed you as president of the board of agriculture."

Sir John Sinclair went about wringing his hands and exclaiming: "Dear me, dear me! It was such a willful misunderstanding!" — *Fortnightly Review*.

Lucidly Explained.

The colonel stopped his team before the cabin of an Arkansas squatter to say to the man sitting on a log at the door:

"When I was along here a month ago and asked you how far it was to Colfax, you said it was twelve miles. It's only nine. Why didn't you say nine?" "It was the old woman's fault," replied the squatter. "I wasn't sure whether it was nine or twelve, and so I went in and asked her. She reckoned it was twelve, and I had to reckon the same or have a row. When I reckoned as she reckoned, she reckoned that you'd reckon it was twelve miles high enough, and I reckon you reckoned that way."

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"This fishin' fever seems to be contagious," said the stranger, noting the long row of anglers perched upon the creek bank.

"Yes, it's contagious, all right," said the man who had been fishing four hours without a nibble, "but not catchin'!" — *Baltimore American*.

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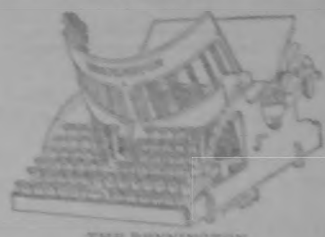
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"And he touched her hand, and the inner left her; and she arose, and ministered unto them." Matt. viii. 15.

Many dreams may be traced by the impressions we receive in the day time.

If any occurrence make a deep impression on the mind, that impression will sometimes influence our dreams. Thus the child will sob for a long time in his sleep if he was crying before going to bed. Thus anxiety will extend into sleep, and horrible shapes will pursue us, conjured into shape by the subjective mind.

I will give my own experience in this connection.

One afternoon I read some of Darwin's "The Descent of Man." In the night I had a dream. In my dream, which I attribute to the suggestive influence of the pages which I had read, I saw two strange, ape-like creatures, who showed a startling resemblance to human beings. One of them approached, and I was able to see his almost human hands and feet, and I also observed that parts of the body were almost free from hair. I have never, while awake, seen a creature of this kind.

This is but another example showing how the subjective mind is influenced by suggestion.

TO MAKE A SUBJECT ONLY MENTAL SUGGESTION.

I sat the subject, (a young man), in a chair, blindfolded him and put him to sleep with a few passes down over his head, and I made the usual oral suggestion, "sleep." Then stepping back across the room, I stood in front of him; raised my arm and pointed my fingers at his forehead. Then I wished strongly that he should wake, making a slight motion with my fingers at the same time. He gave a start, and sitting up straight, he snatched the bandage from his eyes. When asked to explain his sensations, he said that a light seemed to strike his eyes, and a little voice in his head said, "Wake up."

I tried the above experiment several times, being careful that he could not know by any means, such as seeing through the bandage, by hearing the rattle of my garments, or by feeling a current of air when I moved my fingers. He always awakened almost instantly.

For another experiment, I put him to sleep, then I stood behind his chair, perceiving that, then I wished strongly that he should rise and face me. He did so. He stood staring at me a few moments, and then he would have fallen to the floor, had I not prevented it by suggestion.

The above will give an idea of the method of procedure, when delivering telepathic suggestions.

In giving mental suggestions, the operator must concentrate his mind on the work, and become absorbed or passive to a certain extent. Experiments of this kind should be made with caution; as subjects will sometimes complain of sickness, head ache, etc., if operated on too often, or if the trance is too long. It must be remembered that the mesmerized subject imbibes the operator's thoughts and has a tendency to retain some of the impressions. None but a healthy, well-balanced person, should act on a subject; and certainly, none but a healthy and pure person should act as an operator.

Since the time that hypnotism was talked of by Braid, and the theory of oral suggestion was advanced by Liebhault and others, there has been less of the magnetic, and more of the hypnotic phenomena.

The salesman, often, by repeated

arguments delivered in a positive tone of voice, succeeds in selling things to people which they do not want.

The natural manner of the vender who passes from house to house, selling some article, is strikingly like the attitude of the hypnotist, when delivering suggestions. The peddler knocks at the door, and if the lady of the house appears to be in a receptive mood (otherwise she would likely say, "not today," and shut the door) the peddler with a bland smile, and magnetic glance, holds up the object, (often something shimmery or a patent lamp) and while the attention of the lady is absorbed by looking at the object, he begins a steady stream of talk, in a low, modulated tone of voice, which is very suggestive, and conceals the undercurrent of positive affirmation.

It is in this way that the book agent or peddler, frequently sells tired housekeepers what they do not want. Some people might ask: "How do you sell a person anything which they do not want?" It is done hundreds of times, by salesmen and peddlers. There are many people who are utterly unable to resist the oily-tongued book or picture agent, who, with spick and span clothes, perfumed gloves, soft suggestive voice and magnetic eye, inveigles many an unwary person into their schemes. I have known people to buy things of agents which they did not want, and afterwards wonder why it was, that they let themselves be imposed upon, the very next agent will catch them.

If people who are of a passive temperament, would but concentrate their attention on the talk of another they would be in no danger of being imposed upon. When a lady hears an agent ring, if she opened the door with a brisk: "What's wanted?" and looked with a positive glance at the agent, as much as to say: "You can't impose upon me," the lady would, to a certain extent, disconcert the agent, and his power would be de-throned. If a person rings, and you open the door suddenly and gaze into their eyes, they will sometimes have difficulty in speaking. If the lady should open the door slowly, and with a passive expression, meekly inquire what the agent wants, he will instantly say to himself: "This person is easy;" and he will return the passive look with a positive, magnetic look. Then he starts his talk, and soon succeeds in impressing the lady with the idea that she must buy one of ———'s patent flat irons.

Q. AND A.

Q. Who make the best subjects; young or old people?

A. As a general thing young people are more easily hypnotized than older ones.

Those between 14 and 21 years of age will make the best subjects. Older people do not so readily enter the hypnotic state.

Of course there are exceptions to this age limit, but I give this limit to show how to select subjects. I have seen some subjects both older and younger, but the majority of subjects who volunteer and are used

in stage work are of the age here stated.

The hypnotist of powerful magnetism, is capable of influencing both young and old; and it is asserted by some, that babies a year old are susceptible to mesmeric influence.

The conditions governing the hypnotic and mesmeric state are different and from the foregoing you can see the greater extent of the adaptability of the mesmeric, over the hypnotic power.

Q. Is there danger in hypnotizing a person?

A. There are certain cases in which it is dangerous to hypnotize a person. This danger arises from producing mental excitement by giving wild and foolish suggestions.

Some subjects have a weak heart, avoid hypnotizing such a person. Some are not evenly balanced mentally. Do not hypnotize such a person, unless you have experience enough to warrant the belief that you can cure the infirmity. Do not hypnotize in this case for experimental work.

There are many other dangers to be avoided. Do not place heavy weights on subject's body, while in the cataleptic state. Do not keep the subject too long under any delusion.

I might give many more examples of the dangers of hypnotic work; but I will say, that he who uses common sense and ordinary caution, will meet with no difficulty.

A few simple experiments carefully performed, will not harm a well balanced person. Avoid extremes.

"I have occasionally seen subjects who complained of headache, vertigo, nausea and other similar symptoms after having been hypnotized, but these conditions were at a future hypnotic sitting easily remedied by suggestion.

"A careful search of the literature has failed to show that any serious consequences have followed immediately upon the hypnotic state.

"Krafft-Ebing publishes a careful study of a case in which hypnotism proved injurious, owing to the fact that the subject had been severely strained by too frequent and too prolonged hypnosis.

It is claimed that "so-called hysterical sleep sometimes follows upon an attempt to induce the hypnotic state," and that "this hysterical sleep may be prevented by suggesting to the subject that he will hear music, or will see an imaginary game or a beautiful picture. This may succeed with some persons."

"The following are rules from Bernheim for preventing danger from hypnotic state: "1. Never hypnotize any subject without his formal consent, or the consent of those in authority over him. "2. Never induce sleep except in the presence of a third person who is in authority, who can guarantee the good faith of the hypnotist and the subject. Thus, in the event of an accusation, or any attempt which is not for the relief of the subject, any trouble may be avoided. "3. Never give to the hypnotized subject, without his consent, any suggestions other than those necessary for his cure. The physician has no rights but those conferred upon him by the patient. He should limit himself to the therapeutic suggestion; any other experiment, even if it should be in the interest of science is forbidden him, without the formal consent of the patient. The physician should not, if he thinks that the experiment which he wishes to perform may have the slightest harmful effect, profit by his authority over the person in order to provoke this consent.

"Then for the sake of clearness, let me say in closing, that hypnotism is dangerous only when it is misused, when it is applied to that class of persons who are inherently unsound, especially if that mysterious thing we call credulity predominates to a very great extent over the reason and other faculties of the mind.

The above sentences and paragraphs quoted are taken from Dr. Cocke's work on Hypnotism.

give up the attempt to work, when he laid aside his sight-helpers, looked at his copy and then at his case of nonpareil type which is next to the smallest type made, and he was able to see the nicks and letters distinctly. From becoming disconsolate Mr. Kittredge experienced a great feeling of relief and went to work with a will without the use of glasses and he is now happy, enjoying the use of his eyes better than he did 30 years ago.

Mr. Kittredge is about 65 years of age, and is a geologist of some note. For years he was connected with the Buffalo Society of Natural Science, as Assistant director under Prof. Grote.

Mr. Kittredge's many friends are congratulating him on the improvement in his eyesight. A peculiar coincidence is that his mother experienced the same thing when she was Mr. Kittredge's age. (The above is a clipping from a Lockport, N. Y. paper. Mr. Kittredge is well known at Lily Dale camp, being a cottage-owner and he has worked in the SUNFLOWER office some for the past two summers. Ed.)

THE INFLUENCE OF THE ZODIAC ON HUMAN LIFE. By Eleanor Kirk. The great interest in the study of Astrological subjects makes this an especially interesting book. It takes up the general influence of the planets and their positions, upon human life and gives a short character sketch of the individuals born under certain signs. The date of each cusp is given so that no information is necessary excepting the day of the month of birth. It also describes the diseases a person is liable to when born under certain signs, the business adaptability, etc. It is a book more for the use of the average person than for an expert Astrologer, although valuable to the latter. Cloth, \$1.00.

JAMES AND DAUGHTERS.

Mrs. Zella de Luesen announces her early retirement from the operatic stage. She is to marry and will live in New York.

Mrs. Helen Thornton Campbell, who has just died in Brooklyn, left \$100,000 to Buffalo homes for worthy poor. She was formerly a resident of that city.

Mrs. Mary Wright of Bloomfield has been appointed state dairy commissioner of Colorado by Governor Peabody. She is the first woman to hold the office.

Isabelle Beecher Hooker, the youngest daughter of that stalwart theologian and pastor, Lyman Beecher, will celebrate in a short time her eighty-first birthday.

Miss Katherine Coman, professor of economics at Wellesley college, has returned from the Hawaiian Islands. She has been absent from the institution since last June.

Miss Jessie H. Smith, who for a year or more has been deputy clerk of the United States circuit and district courts at Minneapolis, has resigned. She will go to Fargo, N. D., to become the private secretary to Judge Amidon of the United States district court.

Miss Frances Power Cobbe recently celebrated her eightieth birthday. For eighteen years Miss Cobbe has been honorary secretary of the society she founded to oppose vivisection, and for the last four years she has been president of the British Union For the Abolition of Vivisection.

Mrs. Frank Le Grande, wife of an engine wiper employed by the Southern Pacific company, has, it is said, received information confirming her right to a one-fifth interest in an estate worth \$20,000,000. This vast fortune was left by Mrs. Le Grande's grandmother, who lived in Holland.

TIMELY TOPICS.

As soon as the excitable French learned that Mme. Humbert had swindled some of the English also they began to laugh.—Memphis News.

Leaky boilers in ocean steamships may be perfectly safe under certain conditions, but the public confidence is very apt to leak through them.—Baltimore American.

Admiral Dewey believes that the American navy was never so ably prepared for war as at present. This being the case there is no reason why we should not have peace.—Washington Post.

More money is being turned into the "conscience fund" at Washington every year. Either the American conscience is becoming better or more people with troublesome consciences are stealing each year.—St. Louis Post-Dispatch.

A second lieutenant has mandamus the war department and everything else that is military to show cause why he should lose about seventy-five numbers in the race for promotion. There is business as well as glory in the profession of arms and the young man is entitled to his day in court.—Minneapolis Times.

EXAMINATION OF THE PROPHECIES.

Christians claim that Jesus of Nazareth was prophesied in the Old Testament and base his messiahship on the fulfillment of these prophecies. In this work Thomas Paine shows the fallacy of such claims. Paper, 15 cents.

VICTORY FOR SPIRITUALISM.

Philadelphia, Feb. 23.—The State Supreme Court today, in an opinion by Judge Potter, decided that belief in Spiritualism is not proof of insanity. The questions involved arose in the case of Mary Buchanan, who contested the will of his father, Alexander McElroy, which devised the greater portion of his estate to the First Association of Spiritualists of Philadelphia for the erection of a building to be known as the McElroy Hall.

The will was admitted to probate, but Mrs. Buchanan appealed to the Common Pleas Court, contesting on the grounds of the alleged insanity of the testator. The jury decided in favor of the plaintiff.

The Supreme Court reversed the lower court's decision and directed the setting aside of the issue in an opinion which stated that "there is abundance of authority for the proposition that mere believing in Spiritualism, ghosts, dreams, etc., is not proof of insanity."

—Baltimore Sun.

NEW YORK STATE MASS MEETING, AT BROOKLYN.

To Be Held March 11, 12, 13 and 14, 1903

The New York State Association of Spiritualists will hold a grand Mass Convention in Brooklyn, N. Y., March 11, 12, 13, and 14, 1903, at Crosby Hall, 432 Classon ave., near Quincy street. There will be three sessions daily morning, afternoon and evening. Good music, fine speaking, and spirit messages.

A full program will be published later. A large attendance and a delightful time is anticipated.

HERBERT L. WHITNEY, Sec. 65 Howard ave., Brooklyn, N. Y. 98-3t.

There are two good rules which ought to be written on every heart—never to believe anything bad about anybody unless you positively know it to be true; never to tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell that.—Dr. Henry Van Dyke.

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A Voice from the Higher Criticism. The latest of Moses Hull's books, with portrait. 432 pages. While this book furnishes a more definite inside knowledge of the Bible and its contents, how and when it was made, and how it is to be interpreted than any other book in the line of Liberal Literature, it also gives a brief history of the Canon, and of other Bibles and religions. Everyone needs it as a hand-book of definite knowledge of Bibles—their origin and contents. Price, postpaid, \$1.00. A small edition has been printed on thinner paper, which will be sent postpaid for 75 cents.

Encyclopedia of Biblical Spiritualism, With Portrait of the Author.

This is one of the most entertaining books that ever came from the pen of Moses Hull. It contains references to several hundred places in the Bible where Spiritualism is proved or implied, and explains the Bible in a new light. Besides this, it contains a brief sketch of what is known of the origin of the books of the Bible. Ministers, Doctors, lawyers, judges, congressmen, and senators read and grow enthusiastic over this book. This Encyclopedia will work a revolution in Biblical interpretation. Price, postpaid, \$1.00.

The Devil and the Adventists.

A scathing reply to recent attacks on Spiritualism made by the Adventists. In this 40 page pamphlet, both the Devil and the Adventists get their due. Price reduced to 5 cents.

Swept Away.

A sermon by Moses Hull on some of the sins of our law makers, in which the "Reign of Lies" is exposed up to reasons for sinful legislation has been swept away. This pamphlet should be read by everyone interested in the condition of our country and how to improve it. 36 pages. Only a few left and not to be reprinted. Price reduced to 5 cents.

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Or the World's Progress in Religious Thought. In this pamphlet, Moses Hull shows the advancement of the world from its infancy to its present maturity. Price, 10 cents.

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A volume of nearly 500 pages, with excellent portrait of the author. There is a Scriptural, Scientific and Historic argument for Spiritualism in this book than any other. Moses Hull ever wrote. Contains stores of argument which cannot be gained. Price, postpaid \$1.00.

The Spiritual Alps and How We Ascend Them.

Or a few thoughts on how to reach that altitude where the spirit is supreme and all things are subject to it. With portrait. By Moses Hull. Just the work to teach you that you are a spiritual being, and to show you how to deal with the spiritual faculties. Price, bound in cloth, 35 cents; in paper covers, 25 cents.

The Christs of the Past and Present.

Or a Comparison of the Christ Work or Mediumship or Biblical Messiania, and the Conditions they Required, with Similar Manifestations in Modern Spiritualism. A revision and enlargement of "Jesus and the Mediums." A careful comparison of the Spiritualism and Mediumship of the Bible with that of today. By Moses Hull. An invincible argument, and one that Jesus was in fact a medium, subject to all the conditions of modern mediumship. It also shows that all the manifestations throughout the Old and New Testament were under the same conditions that mediums require today, and that the coming of Christ is the return of mediumship to the world. Price 15 cents. A few bound in cloth, 25 cents.

Joan, The Medium.

or, the Inspired Heroine of Orleans. By Moses Hull. This is at once the most truthful history of Joan of Arc, and one of the most convincing arguments on Spiritualism ever written. Victor Hugo said: "Joan of Arc was the only person who ever had control of an army at the age of eighteen years, and the only general who never made a mistake." No novel was ever more interesting; no history more true than this pamphlet. Price, cloth covers, 25c; paper 15 cents.

All About Devils.

or, an Inquiry as to whether Modern Spiritualism and Other Great Reformers came from His Satanic Majesty and His Subordinates in the Kingdom of Darkness. By Moses Hull. 60 pages. Price 15 cents.

Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies.

A review of Rev. T. De Witt Talmage's oft repeated attacks on Spiritualism. This is not dry argument; it is learned, logical and witty. It is filled with just such arguments as are needed to meet the stock arguments that are used every day to kill Spiritualism. Moses Hull shows that every word of the Talmage arguments has a sharper edge to be used against themselves than the one they use against Spiritualism. 48 well printed pages. Price, 10 cents.

The Spiritual Birth; or Death and its Tomorrow.

The Spiritual Idea of Death, Heaven and Hell. By Moses Hull. This pamphlet besides giving the Spiritualistic interpretations of many things in the Bible never before given, explains the heavens and the hells believed in by Spiritualists. Price, 10 cents.

Spiritual Songster.

By Mattie E. Hull. Fifty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and families. Price 10 cents, or \$6.00 per hundred.

Wayside Jottings.

Gathered from the Highways, Byways and Hedges of Life. By Mattie E. Hull. This is a marvelously neat book of selections from Mrs. Hull's best poems, sermons and essays, and contains a splendid portrait of the author, also a portrait of Moses Hull. Price, neatly bound in cloth, 75 cents.

Spirit Echoes.

A collection of Mrs. Hull's latest and best poems, neatly printed and bound in beveled board. Especially fine to read from in opening meetings and on funeral occasions. It has Mrs. Hull's latest portrait. Price, 75 cents.

An Astonishing Offer.

Send three two-cent stamps, lock of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. DOBSON-BARKER, Box 132, San Jose, Cal.

BATH MITTENS.

Send 15 cents to Mrs. A. L. Nelson, 170 W. Main St., Fredonia, N. Y., and get a pair of hand crocheted bath mittens, they are convenient, neat and healthful.

Spiritualist Badge

The Sunflower Jewelry.

READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light nature of the golden leaves beyond. Each leaf symbolizes one of the principles of pure white field, symbolizing purity, while its position in the center of the square is a symbol of justice. The whole is enclosed by the solid band representing the kindnesses extended to others.

As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sun-light of Truth and Progression.

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Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

Dr. N. S. Ravlin again lectured at Raine's Hall Sunday at 3 and 8 February 22nd. The subject for the afternoon was "Entering Into the Silence." It was a masterly subject full of solid food for thought. The audience was small. The night theme was "The Phenomena of Spiritualism From a Biblical Standpoint." The lecturer proved conclusively that the Bible taught the phenomena—giving many illustrations and texts. The Doctor's engagement terminates with that subject. For the month of March Dr. Austin, the once-famous Methodist divine will occupy the platform, a rich treat is expected. D. Feast, Cor.

Rev. Marguerite St. Omer Briggs has accepted an engagement at Canton, O., which began February 22, she reports that everything bids fair for the building up of a flourishing society.

B. M. Angle writes from Chicago: "I was reading the article on 'Clairvoyance' by Prof. Dutton that appeared in your paper and found I could produce the mental sounds when I applied his method. I think you ought to make arrangements with him to have him write articles for you quite often."

Rev. Daniel Hull is serving the Spiritualists of Santa Barbara, Cal., this month.

Addie Cooper, of Syracuse, N. Y., writes: "Home again. What a restful sensation steals over us as we enter our own domicile. How pleasant to meet with the dear brother and sister, in our own hall. I have never visited any service where there is any more harmony prevails than in our own here in Syracuse. It seemed good to have the pleasure of again meeting with our President and his good wife, for owing to poor health, she has been unable to attend very regularly this winter. We have the privilege of having a Mrs. Olmstead with us, I believe she is a healer she has been away from this city for some time. Hoping any one whether a Spiritualist or not that visits this city will come to 214 S. Warren Street, Sunday evening at 7:30 o'clock, and listen to a lecture delivered by our speaker, Mrs. Nellie Binning. I am your Sister in the Cause."

G. H. Brooks will serve the Unity Society, of Milwaukee, Wis. during March. Just where I shall stop I am unable to state at this writing but will send you word next week. During April I serve the State of Iowa, as State organizer for the State Association. I trust to be kept more than busy.

LOVE.

Once I was bound by a narrow creed,
And my thoughts were ever and
aye

With a well-loved one, whom I
could not lead,
Thou I prayed with tears, while my
heart did bleed.

Thinking that he had lost his way.

But now I have found there is grace
enough.

For every striving soul,
The judge on the outside might call
that sin.

Which is only a sign of the struggle
within.

And the waves which over thee
roll.

The light that lightest every man,
Will lighten you and me,
There is grace enough, there is love
divine

To supply your needs and to fill your
mind.

This truth I clearly see.

I trust his case to the tender care
Of that Spirit of Truth above.

There in boundless pity and endless
time

Those souls will grow in a clearer
clime.

'Neath the beneficent rule of Love.

P. A. Naylor.

The Sunflower, \$1.00 a year.

proven true. Again I challenge
refutation.

The great radical mistake of Christendom is the notion that Jesus of Nazareth taught a religion. He opposed the idea at every opportunity and for the priesthood and their co-professionals, lawyers, etc.. He had little respect and no doubt at times when hot with indignation felt rather like whipping them naked through the world, for their oppression and deceit to the poor. Religion in the sense of sacrifice and binding obligations, tithes, taxation, etc., the mechanic and prophet of Palestine did not teach. But he did teach by precept and practice a life of humane and kind service to all in need without respect to color or creed, preferably the plain people, because these He knew stood in need of His loving service.

I believe He attempted to establish neither a creed, a church nor a religion or kingdom. He never said He was a king. It was perfunctory Pilate who intimated this. The language of our elder brother is: "I call you not servants but friends, and ye are all brethren." This does not sound much like kingly vocabulary, "subjects" etc., nor of religion as dealt out to us today, through our squalid mill and mining districts. But it does express the practice of the better humanities, love of justice, truth, and universal goodwill to men. Religion does not do this. The man or woman who gets close to the church of today put their hearts against an icicle, unless they contribute liberally of their cash.

This is religion, religious vigor up to creed, but it is not the humanitarianism practiced and inculcated by the kindly, justice-loving, gentle Nazarine. Then let not our Western civilization be adulterated more deeply with oriental notions, but instead of the effete religious superstitions of the past, let the true spirit of a national radical humanitarianism permeate and leaven our institutions that the people may more surely reach the acme and genuine fruitage of complete emancipation and the true concept of the rights and liberties of humankind as expressed by the real spirit of our immortal declaration of American Independence.

SUNSHINE.

NOTICE.

The New York State Association of Spiritualists will hold a grand Mass Meeting in the city of Brooklyn, at Crosby Hall, 423 Clarkson Ave., near Quincy Street, on March 11, 12, 13 and 14. Morning, afternoon and evening. The speakers and mediums will be President H. W. Richardson; Second Vice-President Mrs. Tillie U. Reynolds; Mrs. Helen Russeque, Miss Margaret Gaule, Ira Moore Courlis; Hon. A. H. Daily; Mrs. Milton Rathbourn; Secretary Whitney and others. There will be first class music and a most excellent time may be expected. All are cordially invited.

HERBERT L. WHITNEY,
Secretary,
65 Howard Ave., Brooklyn, N. Y.

A VOICE.

My brother pause as you pass by,
My form below the grass doth lie;
As it is now so yours will be,
Forgotten by posterity.
The form is dust, to dust returns;
The flame of life forever burns;
The change men fear you need not
dread,
In nature's realm there is no dead.

At death we pass the gate ajar,
We do not soar to realm afar;
Invisible to mortal ken,
We still abide in homes of men.
Death does not sever loves' sweet tie,
Attraction's law still keeps us nigh,
To minister to loving friends,
Until this earthly journey ends.

The empty chair on which you gaze,
Recalls the friends of bygone days;
To you it looks vacant as air.
And yet perchance a friend sits there,
We move around on noiseless feet,
And leave an impress pure and sweet,
Then fade away like twilight gleam,
And mortals say they had a dream.

Henry M. Edmiston.

RIGHTS OF MAN.

By Thomas Paine. This book did more for the cause of American Independence than any other one thing. It came at a time when the people were disheartened and almost ready to give up, it was read at the fireside and in the military camps and acted as a spur to the discouraged men and women. Price, paper, 15 cents; cloth, 50 cents.

THOMAS PAINE'S COMPLETE WORKS.
This book is a compendium of all of the works of this great author. With it you can meet any argument that may be brought forward on religious topics. It is nicely printed and well bound, and contains a short history of his life. 875 pages. Price, cloth, \$3.00; Leather, \$4.00; Morocco, \$4.50.

THE POEM ASKED FOR.

Dear Sunflower:—
In reading your dear columns my memory was refreshed by a few verses of a poem that I am happy to respond to your request to furnish the remainder of the poem. I believe it was in Noah Webster's old-fashioned spelling book. The rose had been washed, lately washed in a shower.
That Mary to Anna conveyed;
Too plentiful moisture incumbered the flower
And weighed down its beautiful head.

The cup was all filled and the leaves were all wet,
And it seemed to the wonderful view
To weep for the buds it had life with regret
On the flourishing bush where it grew.

I hastily seized it, unfit as it was
For a nosegay so dripping and drowned,
And shaking it rudely, too rudely, alas!
I snapped it, it fell to the ground.

And thus, I exclaimed, is the pitiless part,
Some act by the obdurate mind,
Regardless of wringing and breaking a heart,
Already to sorrow resigned.

To retain in memory this little poem at the age of ninety years is something to be thankful for.

Tryphena C. Pardee.
Ellington, N. Y.

ANOTHER.
In the February 21st issue of the Sunflower a request appeared from Mrs. M. Eason, of Fredonia, N. Y. for the remainder of the poem prompts me to give it as I remember it:

The rose had been washed, just washed in the shower
Which Mary to Anna conveyed;
A plentiful moisture encumbered the flower,
And weighed down its beautiful head.

The cup was all filled and the leaves were all wet,
And it seemed (to a fanciful view)
To weep for the buds it had left with regret
On the flourishing bush where it grew.

I hastily seized it, unfit as it was
For a nosegay, so dripping and drowned;
And swinging it rudely, too rudely, alas!
I snapped it, it fell to the ground.

And this, I exclaimed, is a pitiless part
To act on a delicate mind;
Regardless of wringing and breaking a heart
Already to sorrow resigned.

This elegant rose, had I shaken it less,
Might have bloomed for its owner a while;
And the tears that are shed, with a little redress,
May be followed, perhaps with a smile.

Hoping this may prove satisfactory to the one by whose request it was written. I am very truly yours for the Cause and the Sunflower in particular.

Laura L. Davis,
Box 28, Cassadaga, N. Y.

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These books of poems are among the most popular of any ever published. They appeal directly to the person and are not only truly poetical, but they have some thought back of them that causes them to appeal more directly to the reader than the average poem. Such gems as "Peter McGuire," or "Nature and Grace," "St. Peter at the Gate," and others in the books are well worth the price of the volume. There are two volumes: Poems of Progress, and Poems from the Inner Life." Price, each volume, \$1.00

THE VOICES
by Warren Sumner Barlow, is a volume of verse that takes up the different voices of the individual and his surroundings. The Voice of Nature, Voice of a Pebble, Voice of Superstition, etc., is each given a place in the economy of Nature and the combination makes a neat book of 226 pages. Sixteenth edition, with steel plate portrait of the author, cloth, \$1.00

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DUMAS AND HIS BARBER.

Origins of the Practice of Speculating in Theater Tickets.
The practice of speculating in theater tickets, strange as it may appear, was started by the elder Dumas. He patronized a Paris barber named Porcher, and one day this worthy while shaving the novelist asked him why he did not sell the tickets given him by the managers of the theaters where his plays were produced.

"To whom could I sell them?" asked the author of the "Three Musketeers." "Why, to me, if you like," replied Porcher. "And what would you do with them?" asked Dumas. "That's my business," replied the barber, continuing to lather the bronzed face of the famous story teller.

"But I give you tickets whenever you ask for them," said Dumas. "Ah! One or two are not sufficient for my purpose," responded Porcher. "I must have all your tickets, and every day too." And you will pay for them? said the dramatist. "Cash," was the simple yet practical reply.

Dumas at that moment was very badly in need of money, so he at once concluded the bargain. Porcher, who shortly after this gave up shaving and cutting hair, made similar bargains with other authors and quickly became rich.

The Difference.

He was a man who was making \$50 a week and was having luncheon with his fiancée in an uptown restaurant. The lady ordered chicken salad, followed by black coffee and wafers. The man, who could have afforded everything on the bill and not felt a hole in his pocketbook, had consomme and Little Neck clams and drank water. The waiter got 10 cents.

A clerk who was kept busy earning his salary of \$18 took his sweetheart to an expensive seaside resort. It took twenty minutes to decide what they wanted to eat. Finally the order came, heaped high up on a large tray.

At the lady's place the waiter deposited roast beef, mashed potatoes, chicken croquettes, with peas, a salad of lettuce and potatoes and a cup of coffee.

The man, wondering how he could get a winter overcoat, ate a porterhouse steak, with mushrooms, fried potatoes, green corn and coffee.

For dessert they had ice cream and fancy cakes, with more coffee. The waiter got a quarter.—New York Herald.

John Y. to the Front.

"I had been abroad for three years," said the Judge, "and, as the people in my native town labored under the idea that I was a man of some consequence, they welcomed me home with a brass band and a dinner. I was about to reply to the address of welcome when the village cooper approached me with extended hand and said:

"So you've got back home, eh? Say, Judge, when you went away I was doing all my own work and had my shop in the woodshed; now I've turned a boss barn into a cooper shop and am hiring two journeymen and making fifty barrels a week. Don't forget to say that while you've been wasting your time in Europe John Y. Higgins has come right to the front at home."

"My little speech to my fellow townsmen didn't arouse much enthusiasm," said the Judge, "and that cooper was to blame for it. He simply wilted me."—Detroit Free Press.

A Ready Answer.

Not all visitors to the country are as ignorant of the farmer's surroundings as the farmers sometimes suppose. Browning's Magazine gives this instance:

"Waal," said Farmer Wilkins to his city boarder, who was up early and looking round, "ben out to hear the haycock crow, I s'pose." And he winked at his hired man.

"No," replied the city boarder; "I've been out tying a knot in a cord of wood."

Farmer Wilkins scowled at the hired man and wanted to know why he was not getting to work at milking those cows.

Seeing Snakes.

Persons suffering from delirium tremens usually imagine that they are surrounded by snakes. An explanation of this hallucination, says the Family Doctor, is offered by the result of some recent experiments. Sixteen alcoholic patients were examined with the ophthalmoscope, and it was found that the minute blood vessels in the retina of their eyes were congested. In this condition they appear black and are projected into the field of vision, where their movements resemble the squirming of serpents.

A Deserved Fate.

Some poet wrote the following: "Long is that morn that brings no eve; tall is the corn that no coals leave; blue is the sky that never looks yellow; hard is the apple that never grows mellow; but longer and bluer and harder and tall is my own ladylove—my adorable Poll." P. S.—The author has since died in great agony.—London Tit-Bits.

Simple.

The Doctor—A queer case of insanity came under my notice the other day. The fellow is perfectly sane as long as anybody is looking at him, but raves violently when his friends quit watching him.

The Professor—Humph! Out of sight, out of mind.—Chicago Tribune.

After the Expulsion.

Eve—I'm so sorry!
Adam—Too bad! It was a fool's paradise!—Smart Set.

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